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INTERNATIONAL BIBLE STUDY.

June 12th, 1881.——*Luke* VII. 36-50.

A Pharisee desired Jesus to eat with him, and Jesus accepted his invitation. We keep our eye fixed upon Jesus to know just what he means by the words "they are not of the world even as I am not." This Pharisee showed plainly enough that he had no sympathy with Jesus in his love for sinners and in his claim to bestow forgiveness of sins. Yet Jesus does not decline an invitation to dinner. Jesus was always true to himself and wherever he went he let the light shine that was kindled in his heart. See I Cor. x. 37. When believers meet socially with unbelievers they must not allow the unbeliever to determine the rules of intercourse. We are to be lights in the world holding forth the word of life.

"A woman who was a sinner." Society has its scape-goats; women or men who are to be branded as sinners, and allow the rest of the community to pass as not sinners. This woman was a transgressor of the laws of society, but was yet the servant of society; the wrath of society would have been upon any one that should have undertaken to remove that class from the community. What an anomaly have we here! Society would not do without her life of transgression, and yet insisted upon treating her as the incarnation of sin, leaving the rest of the community comparatively innocent. 'Brought an alabaster box of ointment.' This was a favourite or at least a recognized mode of showing respect to a superior. Mary, the sister of Lazarus, after the resurrection of her brother, and just before our Lord's death, rendered a similar testimonial of respect and gratitude. Who the woman was that is here mentioned we know not; there is not a word in Scripture to indicate it. Most unjustifiably Mary Magdalen has been made to bear this woman's sins in addition to her own, by reckless and unreliable tradition.

"Wash his feet with tears." She had heard him preach, and had been convicted of sin and had learned of him what she had never heard from any minister of religion before, that God loves sinners and gladly saves them. All the terrors of the law had left her in hardness of heart, but the hour in which it dawned upon her understanding that there was salvation for irreligious persons, by simple faith, was the beginning of an undreamt-of life.

"This man, if he were a prophet, would have known." 39. He fancied that it was through ignorance of the woman's character that Jesus suffered the woman to come near to him. He could not conceive that any respectable person would permit such contact in public. Jesus showed that he was a prophet by revealing the Pharisee's unspoken thought. He supposes the case of a man who has two debtors, the one owing 50 pence, the other 500. Here is an example of the way in which our Lord accommodated his instructions to the ideas of men. The Pharisee fancied himself a very slight defaulter compared with the woman, and our Lord falls in with the idea, letting the 50 pence represent the Pharisee's indebtedness and 500 pence that of the woman. Perhaps, in the sight of God the Pharisee is just as great a sinner as the woman, but it was not necessary at this moment to insist upon this. Our Lord would show him that from his own point of view even, there was a greater propriety in offering forgiveness to the woman than to him.

"When they had nothing to pay he frankly forgave them both." Both were bankrupt; in this respect they stood on the same level. So it is with all men. All are moral bankrupts. And yet they are everlastingly disputing among themselves as to who is most deeply in debt. Nothing to pay; no assets; no righteousness. Do you make a righteousness of the fact that you do not commit certain disreputable things? Why do you not do them? Is it for the sake of the honour that cometh from man? Does God think highly of such a motive as that?

"He frankly forgave both. Which of them will love him most?" 42. Of course, the one to whom most has been forgiven. But then God does not forgive any one who covers his sins. They must be looked at as God looks at them. For self-complacency there must be self-condemnation, and the utter abandonment of self-trust. Forgiveness, thus received, comes into the heart with more than the power of omnipotence, with the power of divine love. Simon acknowledges that the one who has had most forgiven will love most, and this constitutes all the justification of Christ's procedure that is needed. That which results in filling the heart with love to God, vindicates itself, for love is the end of the law. Our Lord then draws his attention to the conduct of the woman, contrasting it with Simon's treatment of his guest. Love and gratitude appear conspicuously in the one, indifference in the other.

"Thou gavest me no kiss." This was one of the usual tokens of civility.

"Wherefore I say unto thee, Her sins which are many, are forgiven." Our Lord did not deny that her sins were many. He did not say that society visited them with excessive opprobrium; he might have said that much of this opprobrium belonged to society itself, for the woman was simply acting as the servant of society; he might have said that the sins of a prostitute are no worse than those of a hypocritical professor of religion; but if he had done so on this occasion, he would probably have conveyed the conception that he had no proper sense of the evils of prostitution.

"For she loved much," 47. Not that she was forgiven because of her love; the whole context contradicts this. Forgiveness was extended to her because she had the faith that springs out of deep conviction of utter sinfulness, a faith that necessarily reveals itself in love. When he dismisses the woman Christ is careful to point out that it is her faith that has saved her. The Pharisee was full of self faith; could see nothing but his own good works; and felt no need of a gratuitous salvation.

"They that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?" There were others then at table; it was a dinner party. Perhaps there were some people of good position who had curiosity to see and hear Jesus, but who thought it beneath their dignity to mingle with the populace in open-air preachings. How boldly and unhesitatingly Jesus sweeps past their prejudices in pronouncing forgiveness of sins. He did not claim to be a mere prophet; he was the Messiah, God in the flesh, competent to forgive sins also.

WEEKLY REVIEW.

—A Poona correspondent of the *Statesman* gives an account of the disorderly conduct of some Brahmans at an open-air preaching in that city. It appears that the Brahmins are annoyed because they have not been successful in the attempt to exclude Native Christans from the public wells, and could not think of any better way of showing their irritation than by assembling in large numbers at the preaching place, and throwing volleys of stones at the missionaries and their catechists. The police observed a masterly inactivity, and the result was that on the next preaching occasion the crowd was more violent and insolent than before, and a number of the Christians were struck with stones. The correspondent received four mementoes of this kind. The Police at length stirred themselves and a pretty large number of the more violent rioters were arrested.—Since writing the above we learn, on competent authority, that the letter written in Poona to a friend in Calcutta was never intended for the public prints. The missionaries had no thought of making a grievance of the matter, or giving it publicity, It is believed that the water question had nothing to do with the disturbance, and that the Census clerks out of mere mischief acted as though they meant to drive the missionaries away from the place. The protection of the Police was asked that this purpose might be defeated. Surely nothing in the world could be more reasonable than this. Here are a company of Hindoos of various castes willingly listening to the missionaries who declare to them the Gospel; others who are not disposed to listen, need not do so; they may pass by, they may keep to themselves, or they may set up preaching themselves at some other point; instead of this, they begin to stone the preachers and violently deprive those who are disposed to listen, of the privilege of doing so. Of course, the

police could never permit this, unless they were willing to make over the guardianship of the city to a lot of bullies and rioters. Our present information is to the effect that the Poona authorities have acted quite firmly, and that no blame attaches to them in the least; only when the emergency arose the Police force was not equal to it.

—We learn from a Calcutta paper that Mr. H. L. Harrison, C.S., a zealous Roman-Catholic, entered on the office of Police Commissioner in Calcutta on the 27th of April, and two days after issued the order putting a stop to all unlicensed preaching in the squares. The prosecution of the missionaries referred to in our last, is still pending; the case is adjourned to the 10th inst. It appears that there is no prohibition of street-preaching; the order refers simply to the squares. Mr. Johnson who is one of the five defendants in the suit, was formerly in the army. He is the gentleman who sought at one time to enter Afghanistan with the Gospel, but was not allowed by the British authorities to proceed. He was afterwards with Mr. Boerresen in Santal, was severely mauled in an encounter with a tiger and would have lost his life but for the devotion of Mr. Boerresen who snatched him from the very clutches of the tiger. We take the following from the *Indian Chr. Herald*:

Mr. Manmohan Ghosh, in giving the undertaking on behalf of four of the gentlemen not to preach in the squares, pending the magistrate's decision, insisted on the point that *there was only one mode of contesting the legality of an executive order, viz. to break it.* This should be known, for the missionaries will doubtless be represented in certain quarters as traitors to their own causes in taking it upon them to go in the teeth of lawfully constituted authority. We need scarcely add that our sympathies are with the missionaries, and we are very anxious indeed that the case should be pushed to the issue of the legality or otherwise of the Commissioner's order. We noticed in court Babu Noba Gopal Mitra, Editor of the National Paper, and outside waiting in his gari was Babu Keshab Chandra Sen. Both gentlemen, we are given to understand, are with the missionaries in their struggle to uphold most important civil right.

—A letter of Sir Isaac Newton, lately published for the first time, tells us how much sleep this great philosopher required. He had been asked how he managed to keep his health with so much study, and he replied: "Ah, my dear doctor, you have a better opinion of your lazy friend than he hath of himself. Morpheus is my best companion: without eight or nine hours of him poor correspondent is not worth one scavenger's peruke." A home jonrnal puts along side of this a proverb now current: Six hours of sleep for a man, seven for a woman, and eight for a fool. It is not easy to lay down rules of general application with reference to this matter. The restoring power of sleep depends very much on its intensity. Some people get so profoundly asleep that it is very difficult to wake them; others sleep very lightly; a whisper will awaken them Now eight hours of this last sort will not invigorate a man more than six hours of the former kind will. Men of active minds probably need more sleep than men who labour with their bodies rather than with their heads. But men of active minds are often tempted to diminish unduly their measure of sleep, thus burning the candle at both ends. A man must settle this matter for himself and find out what proportion of sleep enables him to do the most in the 24 hours. If he finds that eight hours or even nine hours enable him to get most out of the 24 hours then the part of wisdom is to take that measure. But a man may find that by diminishing his sleeping term, he sleeps more soundly when he does sleep; a greater amount of sleep is packed away into a short time. Among English students of the present day there are many who shorten their term of existence by not carefully attending to the conditions of healthful activity, and they may profit by learning that Sir Isaac Newton in his busiest days (1716) did not scruple to sleep eight or nine hours.

—The science of astronomy as interpreted by Professor Grimmer, of Cambridge, Mass. seems to be ambitious of getting the same ascendency over the minds of men that the defunct 'science' of astrology had some centuries ago. This gentleman has had his attention directed to the concurrent perihelia of some of the larger planets and he announces a very baleful period for this earth of ours till 1885.

Among her inflictions will be winters of unprecedented duration and ferocity, tremendous hurricanes and innumerable earthquakes, which by their comprehensive destructiveness will abundantly prove that the great forces of Nature delight in warring upon the handiwork of man. Torrential rains will flood vast tracts of country, and sweep away whole towns and villages, drowning their inhabitants by thousands. Volcanic throes will cause rivers and lakes to overflow their banks and kill millions of their finny denizens, which, cast up on *terra firma*, will decay and give out grievous effluvia. The waters of springs will become undrinkable. As a consequence of these noxious phenomena the Black Death will reappear in North-eastern Asia, and traversing Russia with appalling swiftness, will swoop down upon Central and Western Europe, slaying its hundreds of thousands daily.

Such things as these are all the time occurring in some part of the world or other. Somewhere or other there is a winter of extraordinary severity; hurricanes, earthquakes, torrents, floods, pestilences are continually reported from some quarter or other. So much more of the world is now under the surveillance of the reporter than was formerly the case, that we may expect to hear of more numerous convulsions and catastrophes than in the olden times. Many others are bidding us expect great and terrible judgments from the Lord, as characteristic of the latter days, but we are not sure that this opinion is correct. Our Lord refers to such convulsions but he does not say that these are the signs of the last day. These things must *first* come to pass, he says; these are the beginning of sorrows. We read that the coming of the day of the Lord shall be like that of the thief in the night; "when they shall say 'Peace and safety,' then sudden destruction cometh, and they shall not escape."

—In the War Cry of April 21st we find a General Order issued by the General (Mr. Booth) on Musical instruments, congratulating the troops on the large extent to which the use of instruments has been introduced in the Salvation army, and calling upon every convert to teach all his children to play some hand instrument, that every child within our sphere of influence may grow up capable of seizing a city alone. "The usefulness of each individual is enormously increased by his ability to play on some instrument well." Some may perhaps not be able to see the connection between the playing on musical instruments and the taking of a city for Christ. But did not Gideon banish the Philistine oppressors of his country by putting into the hand of each of the 300 a trumpet instead of a sword? And did not Jehoshaphat roll back the Moabitish host by stationing singers at the van of his army to praise the Lord? Mr. Booth points out that any single soldier with a violin or concertina, well-played, is able to gather and hold audiences alone, far better than if he were no musician. Mr. Booth adds:

That this is purely the work of the Holy Ghost is manifest from Psalm after Psalm, wherein he not only expresses this very desire to play to God's glory, but urges and commands all to follow in this line.

—We are permitted to make the following extract from a letter witten by a gentleman who lately left Bombay for England:

"Among the second-class passengers who come on board at Malta, were Mr. & Mrs. Goodwin of the M. E. Church, Calcutta, and their little boy. They left the ship again at Gibralter to go on by Anchor Line to America. I did not know of their being on board till the last moment, and so did not have an opportunity of speaking to them; but he is evidently dying of consumption. One gentleman who stayed at the same Hotel at Malta, I overheard telling another what good people they were and how happy they appeared to be in depressing circumstances."

—Among our selections will be found an article entitled "Volunteers for China" which seems to us in a measure applicable to India. The writer wishes to see Christian men of England devoting themselves to works of Christian charity amongst the Chinese. We too believe that the Gospel requires us to seek the temporal welfare of our neighbour, especially of the poor and needy, the famishing, the sick. But why should it be necessary that Christian men and women should come out from England to fulfil these offices when we have so many in this country who profess to know the grace of him who though he was rich yet for our sakes became poor that we might be rich? There is a great deal of wretcheness and want in this country even when there is no famine prevailing. We spoke last week of an outbreak of Cholera in the heart of Bombay. About fifty persons succumbed to this terrible disease in about ten days. By a regulation of the Health Department, no doubt very important, every house in which a person dies of cholera must be immediately emptied of its tenants, and subjected to a thorough purgation. Thus, immediately on the death of the cholera-stricken man, all other occupants are turned out, and in many cases the persons thus sent out have no place of shelter to which they can betake themselves. Some of these people are wretchedly poor and the scenes of misery that present themselves to the servants of the Municipality engaged in carrying out the sanitory measures, are said to be heart-rending. But who among us takes any special notice of these things or feels that there is any special obligation resting upon him to seek the alleviation of these distresses? Of course, it may be said that the rich natives should come to the help of their own poor; but Christian charity does not wait till other people become aware of their obligations; it leads the way in the alleviation of all want. When we consider the many ways in

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which benevolence might come to the help of the people of this country, and then note how few there are who seem disposed to follow Christ in these philanthropic works, we long for a revival of religion that will bring into those who profess to be followers of Christ the mind that was in him. Thou shalt love thy neighbour as thyself, is the rule by which all Christians profess to be guided, and here in India the Native is our neighbour. The customs and prejudices of the people render it very difficult to show ourselves neighbourly; still, some approaches may be made, and it would be well if Christian in India were more on the look-out for opportunities of showing kindness to their Hindu neighbours than they are.

—We are favoured with the following from Rev. W. B. Osborn, dated Geelong, May 8th.

"Well, here we are in a nice town some forty five miles from Melbourne, working for the Master, holding special services in the Yarra Street Wesleyan Church. Bro. Inskip and wife and Bro. Gardner are in Sydney, holding meetings there. They visited Ballarat, and held meetings a little more than a week, after the meetings closed in Melbourne, and from Ballarat they came here and spent about a week. The meeting in Ballarat was very successful and a large number professed to find pardon and others full Salvation. Their meetings here were very good also. At the request of the Pastors and official board, we came last week and have been continuing the meetings, and God's blessing has been with us and still is. Yesterday quite a number came out as seekers, mostly young persons, and many of them professed conversion. The church seems quite stirred up on the subject of Holiness, and many members, and some of the Pastors, profess to have entered into its enjoyment. We are looking for still greater displays of God's power. Bros. Inskip and Gardner and Sis. Inskip expect to sail from Sydney for San Francisco the 19th of this month. We have made an arrangement to keep the tent here. We held meetings in it in Royal Park, Melbourne, on Good Friday and Easter Sunday and Easter Monday, and had large congregations and souls were saved. My wife and I have arranged to go to Ballarat and hold special services the 22nd of this month. We have invitations to other places but have made no positive engagements.

"Bro. Wm. Taylor's name is dear to the people here. The minister with whom we are stopping was converted under his ministry. The one on the adjoining circuit to this was also. One of the Pastors in Ballarat is another, and others in the membership whom we have met claim him as their spiritual father. My wife's health is better than it has been, so that she is able to take part in meetings. The people and preachers here have a mind to work and God is working with them. Quite a number of clerical and lay delegates started this morning for their General Conference which meets at Adelaide in a few days. Several delegates from New Zealand were drowned week before last; the steamer Tararna, on which they were coming, was wrecked on the coast of New Zealand. One minister from this colony was returning with a sick son and both were lost. "Work while the day lasts, for the night cometh." Since coming to Australia I have received intelligence of the death of my dear Father. May God help me to follow him as he followed Christ."

—It is stated that the final decision arrived at in the case of the Sibpur college students, is that they are never to be re-admitted. It strikes us that this sentence is unnecessarily severe, and not calculated to propitiate the native community with the authorities. It seems to savour of vindictiveness. The offending students were several hundred in number and probably thought, when they signed the petition asking for the removal of a certain professor, that the right of petitioning was part and parcel of the liberty which the country owes to the British rule. Looked at from the professorial point of view the act was impertinent and demanded some expression of displeasure; and if the students had been excluded and compelled to pay a fine before being re-admitted, we have no doubt that they would have sufficiently repented of their indiscreet conduct. Would such a sweeping measure of excision have been adopted if the offending students had been English youths? When we remember some of the outrageous cases of hazing condoned at public schools at home, it appears to us that the Bengal professors have gone beyond the mark in the endeavour to make the student world acquainted with their *nec me impune lacessit* attitude.

—Whosoever in born of God doth not commit sin, says the Apostle John; whosoever is born of God doth commit sin, so long as he is in this world, say a multitude of Christian teachers. He cannot sin, says John; he can but sin, say many. In 1861 we printed in the *Bombay Guardian* a series of Meditations on all the words of the Apostle John in his epistles. We hope our readers will pardon us for placing among our selections the meditation on I John iii. 9-12. If we thought the Chr. world would care for it we would be glad to print these meditations in a volume. But perhaps there are too many books being published as it is.

—"A Well-wisher" will probably see on reflection that the subject treated of in his letter is not one that concerns the public, or the public ventilation of which would do any good. The more scriptural way is to speak to the offending or offended parties, and try to get them to see things in a different light.

—M. We are afraid that the tone of your letter would lead to angry controversy, without mending matters.

—At the Annual Meeting of the Indian Female Normal School & Instruction Society last month, in London, the Report was read by Sir Wm. Muir. Reference was made to the secession which had resulted in the establishment of the Church of England Zenana Society.

"Mr. Cust, on behalf of the Church Missionary Society, of whose Committee he is a member, expressed the unwavering interest felt by that Society in the operations of this Mission. There was room for ten such societies in India, but he could not help sympathizing most warmly with efforts made on a catholic and undenominational basis.

"In one of the most vigorous addresses we (*Christian*) have ever heard from his lips, Lord Shaftesbury urged the importance of the work of native Bible-women. Such an agency is most effective in this country, and there is no doubt of its suitability in India. Touching upon the unhappy divisions to which reference had been made, his Lordship said he was much grieved to hear of these terrible trumperies of ecclesiastical differences and church governments. Church governments are good in their place, but if they were to throw any obstacles in the way of carrying the Gospel to the women of India, he would kick them all into the Red Sea. They are not of Divine appointment and, after all, are nothing but "externals"; and if either Episcopal or Presbyterian arrangements were to hinder the work of missions, we must push the one to the right and the other to the left, and go straight forward. He also expressed much concern at the introduction into some parts of India, especially in Bombay, of the Factory Acts in their worst form, and without any limitations of time or ameliorating conditions in the case of women and children. He had endeavoured to move the English Government on the subject, but the matter had been referred to the Indian authorities, and it was in danger of being strangled by red tape.

"In an interesting, though somewhat long, address, Mr. Narayan Sheshadri described the great change for the better that had come over the condition of women in many parts of India, and testified from personal knowledge to the good work being done by the agents of this Society."

By the Factory Act which goes into operation on the 1st prox. children under twelve years of age may not be employed in the mills.

—Kalakua, the King of the Hawaian Islands, is now visiting India. We have a good many Rajahs and Nawabs in Western India who have much more kingship than this potentate, seeing that the entire population of the Sandwich Islands is only about 60,000. It is about half a century since the people of these islands embraced Christianity. The American missionaries who showed these people the way of life in Christ, very heartily identified themselves with the people and have seen their hopes and efforts for their elevation crowned with remarkable success.* It is very much to be regretted that the English High Church party should have thought it their duty to undertake to convince the royal family that it became them to have a more aristocratic form of religion than the mass of the subjects, and have thus created a considerable gulf between the ruler and the people. The tour of the world now undertaken by the King will, we hope, be fruitful in good, in enlarging his mental scope, and enabling him to understand the true wants of his people.

—A considerable sum of money has been stolen from the Lahore Treasury by the guards entrusted with the care of it. There was a hole several inches in diameter opening into the room where the treasure was, and the men on guard could reach the bags of rupees with their bayonets by thrusting the muskets in through the hole. We think that they who placed the men in such a tempting position were partly responsible for the sequestration. Some of the money has been recovered, and a contemporary states that two of the guards have committed suicide.

—After an experience of 33 monsoons we find that it is safe never to venture any opinion in advance of the facts. We notice that every year the weather-wise are taken in their own craftiness, without getting any wiser. We ought to have some clue in the advance of the monsoon northward along the coast, but we would not recommend any

* It is stated by a contemporary that every child of proper age among them, can read, a statement that it would not be easy to match.

one to rely on this even as a basis of prophecy. The monsoon has not yet, we suppose, set in at Bombay.

GOD'S ORDER.

VIII.

THE LAW OF SOLIDARITY.

By this law is meant the principle that a *society* can do actions morally *right* or *wrong*.

This implies that the society is obligated to each individual in the society; that each of these individuals is obligated to the society; and that these individuals are obligated to one another.

Man is not solitary. Men do not live to themselves; but they are, "every one members one of another" Rom 12: 5. This is here declared true in redemption; it is also true in the fall.

In addition to man's individual accountability there exists a collective accountability. There is in every moral act a responsibility with two aspects, the individual and the collective. Dr. Wuttke wisely remarks: "Man is made to feel that he does not live and act as a merely isolated individual, but, on the contrary, everywhere and always, as a member of a moral whole,—that the fruits of his actions, be they good or evil, pass over to those who belong to him and with whom he is morally connected."—Christian Ethics, vol. ii. p. 324.

This law of solidarity is universal. It is fundamental in civil jurisprudence. Chancellor Kent declares that, 'states, or bodies politic, are to be considered as *moral persons*, having a public will, capable and free to do right or wrong.'

Every society of persons united together for mutual benefit, be it mercantile firm, railway company, or municipality, is this kind of *moral person*. This is evident from the highest legal authorities. It appears in Vattel's statement of the law of solidarity: "Nations, or states are bodies politic, societies of men united together for the purpose of promoting their mutual safety and advantage by just efforts of their combined strength; *such a society has her affairs and her interests; she takes resolutions in common, thus becoming a* MORAL PERSON *who possesses an understanding and will peculiar to herself, and is susceptible of obligations, and duties.*"

We dwell on this phase of the subject because this law of accountability has been so largely ignored as to give rise to the adage that 'Corporations have no souls.' Many men apparently of sterling character individually, seem utterly void of moral principal in their collective capacity. Men who avow a high regard for the decalogue continue members of a society, or business firm, which ignores the Sabbath. Some men declare themselves temperance men individually; yet they receive the stockholder's dividend from the liquor traffic. Some men act honestly as individuals; yet they choose to belong to a society or corporation which is guilty of dishonest transaction.

This breaking of the law of collective responsibility brings about a final rejection of the law of individual responsibility. Collective and individual integrity are inseparable. If one abandons the former, he forsakes the latter.

It is here that men of high individual integrity suddenly fall into personal disgrace. They repeatedly tranagress the law of official and collective integrity; and then comes the violation of the law of individual responsibility, to the disappointment and sorrow of friends who are astonished at the suddenness of the fall. In the light of the foregoing law of solidarity, the fall is easily understood. All such unsafe business connections are forbidden. "*Be ye not unequally yoked together with unbelievers.*"

The highest good of society and the highest good of the individual are inseparably connected. Naville justly remarks that, "the normal development of society promotes more and more the complete formation of true individuals, for society is not an aggregate, a simple collection, but a *spiritual organism* formed of wills which control and unite themselves in a common purpose. On the other hand, the individual cannot exist in isolation, but develops himself normally and harmoniously only in realizing his freedom in the law of solidarity."—Problem of Evil. p. 240.

In the Christian Church this law of solidarity has its most complete expression. According to Protestantism, "the Church is the divinely inspired organized growth of the Christian life; not therefore a merely human society, but the *society of the faithful, consiituted* of the Holy Spirit."—Bible. Theol. Eccl. Cyclop. vol. ii. p. 323.

The *Scriptures* abanduntly prove that

8. *God's Covenant presents, as fundamental, the Law of Solidarity.*

A. Texts requiring the holiness of all:—Ex. 19: 5, 6; 1 Pet. 2 9; Numb. 15: 30, 31; Acts 3: 23; Lev. 11: 44; 1 Pet. 1: 14, 16; Deut. 13: 6—11; 17: 2—7; Matt. 18: 15—18; Josh. 7: 11—26; 1 Thess. 5: 23, 24; 2 Thess. 3: 6, 14, 15; Isa. 4: 2—4; 35: 8—10; 52: 1; 60: 18—22; Ezek. 14: 3—8; 36: 23—29; Luke 1: 73—75; Rom. 12: 1, 2; 2 Cor. 6; 14—18; 7: 1; 2 Cor. 3; 18; Eph. 1; 4; 5: 7—11, 25—27; Phil. 1: 7, 10; Col. 1: 28: 2 Tim. 3: 16, 17; Titus 2: 14; Heb. 7: 25; 10: 19—25; Jas. 1: 4.

B. Texts requiring the unity of all:—Deut. 29: 10—20; Chron. I5: 9—15; Ezra 10: 1—44; Ezek. 11: 19—20; Rom. 12: 5, 16; 15: 5, 6; 1 Cor. 1: 10; 10: 17; 12: 12—14; 2 Cor. 13: 11; Gal. 3; 26—28; Eph. 1: 10, 22, 23; 2: 14—22; 4: 10—14; 2 Thess. 1: 3; Phil. 1: 27; Col. 1: 24; Heb. 2: 11; 8: 10, 11; Jas. 2: 8, 9; 1 Pet. 2: 5; Acts 4: 32; Jno. 11: 52; 17: 20—23.

C. Texts showing the obligation of all to each and each to all.

Gal. 6: 1, 2; Rom. 14: 7; 15: 1, 2, 7; 1 Cor. 12: 7, 25—27; Gal. 5: 13—15; Eph. 4: 1—4, 25—32; Col. 2: 2; 3: 13—16; Matt. 7: 12; Phil. 2: 2—4; Heb. 3: 12, 13; 12: I4, 15; Jas. 2: 1, 8, 9; Luke 10: 27.

These scriptures present a standard of purity and unity of Christians in God that is in utter contrariety with human nature. But it must be remembered that Christianity is supernatural; that its operation upon human nature is miraculous, "the *power of God* unto salvation to every one that believeth"; and that it completely changes the moral nature, making men "partakers of the divine nature" (2 Pet. 1: 4), "partakers of his holiness" (Heb. 12: 10), "partakers of Christ" (Heb. 3: 14), "partakers of the Holy Ghost" (Heb. 6: 4).

God himself is the standard of holiness and unity. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy; so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."

"Be perfect, be of good comfort, *be of one mind;* and the God of love and peace shall be with you." "Finally, *be ye all of one mind.*" "Fulfill ye my joy that *ye be likeminded,* having the same love, *being of one accord, of one mind.*"

But is it possible that persons "so differently constituted" should agree in opinion! think alike! Not only so, but these scriptures require a remarkable unity in method of statement: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing,* and that there be no divisions among you; but that *ye be perfectly joined together* in the *same mind and in the* SAME JUDGMENT." "Now the God of patience and consolation grant you to be *likeminded one toward another* according to Christ Jesus;" "That ye may with *one mind* and *one month* glorify God, even the Father of our Lord Jesus Christ."

The unity of mind and method here is "according to Christ Jesus," after his example. Our Lord gives very clear statement of his union with the Father as a standard of our union with him and with one another: "Neither pray I for these alone, but for them also which shall believe on me through their word; That *they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us* . . . . . "*I in them, and thou in me, that they may be made perfect in one.*"

This unity of Christ Jesus with the eternal Father is of love, of thought, of feeling, and of method. That the Son of God should agree with the Father in general design and yet differ from him in methods is unthinkable. Likewise, that Christian united to God and to one another by the Holy Ghost "according to Christ Jesus," should differ in methods is impossible. The above scriptures are proof.

Diversity of method expresses diversity of thought; diversity of thought issues in diversity of action; and diversity of action tends to division and dissolution.

Christ's method of maintaining divine union may help us to secure a similar union: "The Son can do nothing of himself, but what he seeth the Father do: for *what things soever he doeth, these also doeth the Son likewise.*"—Jno. 5: 19. "He that sent me is true; and *I speak to the world those things which I have heard of him.*"—Jno. 8: 26. "I speak that which I have seen with my Father."—Jno. 8: 38.

"For I have not spoken of myself; but the Father which sent me, he gave me commandment what I should say, and what I should speak."—Jno. 12: 49. "I speak not of myself: but the Father that dwelleth in me, he doeth the works."—Jno. 14: 10.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself."—Jno. 5: 26. "As the living Father hath sent me, and *I live by the Father; so he that eateth me, even he shall live by me.*"—Jno. 6: 57.

So, let Christians go to God for their

opinions and the way to express them, instead of going to the scriptures to support their own notions. Let Christians by prayer and faith receive the Holy Spirit, as Jesus did; let them take the Father's method of *speaking* and *doing*, and they, with Jesus, will enjoy everlasting life with spiritual vision to discern the goings of the Holy Spirit: "And I know that his commandment is life everlasting: *whatsoever I speak therefore even as the Father said unto me, so I speak.*" Jno. 12: 50.

Instead of thus doing and declaring God's will, man in his vanity attempts to simplify and *explain* God's commandments; and, so, losing life eternal, he falls under the divine curse: "Woe unto them that are wise in their own eyes, and prudent in their own sight."—Isa. 5: 21.

The Holy Spirit follows precisely the method of the Son of God: "*He shall not speak of himself; but whatsoever he shall hear, that shall he speak.*"—Jno. 16: 13.

The loss of this *personal* Comforter from the church was the loss of spiritual power *to discern God's goings*: hence the contrariety and discussion of methods and the art of creed making.

This unity of mind and method demanded by the above scriptures, like the holiness there required, is of divine creation and sustentation: "*For by one Spirit are we all* baptized into one body . . . . and have been made to drink into one Spirit."—1 Cor. 12: 13.

The foregoing is no new doctrine. The Church of England defines the Christian church as, "A congregation of *faithful men*, in which the *pure word of God is preached*, and the *sacraments duly administered according to Christ's ordinance*," &c. According to this definition the mixing of unregenerate people in the society would invalidate its claim to being a Christian church. The definition honors God's law of solidarity. Protestant communities generally accept this definition.

According to Methodism, the essentials of a Christian Church are: "The pure faith of the gospel, a holy ministry and membership, and a diligent practice of God's commands" Catechism 3. p. 42.

Their first two bishops declared: "We will have a holy people, or none"—Sherman Hist. Discipline, p. 397 The pious Fletcher wrote: "Let us join the few who besiege the throne of grace, and not give over putting the Lord in remembrance till he has raised himself a pentecostal church again in the earth: I mean a church of such believers as are all of one heart and one soul." Fletcher's Pastoral Letters, p. 275.

Their General Conference in 1872 proclaimed: "Our aim is personal holiness—internal and external holiness—for every child of man." Journal, p. 444.

Let every Christian examine the foregoing Scriptures and obey them in the Holy Spirit that our Lord's prayer (Jno. 17: 17—23) may be answered in the salvation of India's, millions.

Dear Christian reader, you have prayed much, struggled hard, and have found but little help. Do you see how you have been asking God to do some thing different from his declared word? Do you see that praying God to help you live below his standard is asking him to surrender his standard of righteousness? Do you see from the foregoing Scriptures that the Holy Ghost cannot give you pow.r to violate, but to keep, God's holy covenant?

Submit your will. Go over to God's side. Embrace his plan; and you will find the commandant everlasting life. Faith out of God's covenant is impossible. Accept and keep the divine covenant, and you will find that "All things are possible to him that believeth." Praise God for his wonderful salvation! Amen.

S. P. J.

NOTICES OF BOOKS AND REPORTS.

"Indian Missionary Directory and Memorial Volume," by the Rev. B. H. Badley, M. A. Revised edition. This is a new and greatly improved edition of the work that appeared five years ago. That the work has been a success is shown by the issue of this new edition, involving as it has done, no small labour to bring it up to date. Mr. Badley has taken great pains to make the work accurate and thoroughly reliable. We have found our copy of the 1st edition exceedingly useful, and have been continually having occasion to refer to it. We welcome this improved edition, in which are included the Protestant missions of Burmah and Ceylon. There are 32 chapters giving account of the work of as many different societies, and another chapter for 'other missions.' Although there is a considerable amount of new matter, the book is no larger than it was, many abbreviations of oft-recurring words having been used. The notices of living missionaries have been for the most part supplied by themselves. The work is printed at the Methodist Episcopal Church Press, Lucknow.

"The *Shirestadar*" A Tale by Vinayak Kondadeo Oke. Approved by the Dakshina Prize Committee. Though recommended for publication some years ago by the Dakshina Prize Committee, the Govt. Educational Department have not found it convenient to publish it, and the author has himself had it printed. It is a book of 91 pp. 8 vo. very neatly printed at the *Nirnaya Sagar Press*. The Shirestadar is a work of fiction written for the purpose of laying bare the corruption and dishonesty of some of the Shirestadars and other Native officials employed in Kutcheries under European Collectors, Judges &c. If we may accept the picture here given as a faithful one, it is difficult to conceive how matters could have been worse under the former Native governments of the country. The Shirestadar who is represented as giving an account of his own experiences, tells how when a lad, he obtained the necessary modicum of education warranting him to apply to the collector of the district for a clerkship of Rs. 15 in a Mamletdar's office, or one of Rs. 10 in the Saheb's own office. He waited long, but no answer was vouchsafed to his application. He applied again; again waited long and got no answer. His father then called upon the Chitnis or secretary. He was finally told by the latter to come to his house, and there the old man was made to understand that if he would obtain the place in the Mamletdar's office for his son, he must pay Rs. 60, and if the other, Rs. 150. The old man paid this latter sum and presently the youth was summoned to the Collector's office and on the emphatic testimony of the Chitnis was then and there installed in the office. The four months of the monsoon, when all hands had to remain at the central station, were a trying time for them; the clerks could get nothing without paying for it; all their pay was thus consumed. But during the eight months when they were itinerating they had a glorious time, getting every thing that they wanted or imagined they wanted, without paying for it, or at the worst by paying only a small part of its value. Are these things so? It is a pity that the writer of this work of fiction did not give in an appendix some well-established facts as proof; for people will say that it is easy to draw such a picture as is here drawn without in any way demonstrating that the facts are as the fiction represents them. It is of the highest importance that the facts should be ascertained. No words can exaggerate the harm that will be done to the present regime, if the people are made to believe that corruption is so rampant in our courts as this book alleges. If we accept this portraiture of the matter, the chief difference between the former days and these, is that formerly the head of the department received the principal portion of the bribes; now the whole goes to the subordinates.

The Bombay Guardian.

SATURDAY, JUNE 4, 1881.

IN-CHURCH AND OUT-OF-CHURCH.

Ministers need to be on their guard against the temptation to exaggerate the importance of what takes place under their eye in the church-assemblies, losing sight comparatively of the employment of the time not so spent. A few hours out of the 168 that constitute the week are spent in church-assemblies. It is natural and highly fitting that the minister should attach the highest importance to the opportunity of impressing the truth of God in all its aspects upon his hearers. But the thing to be guarded against is the idea that the hours thus spent in the church-building constitute the whole or nearly the whole of the Christian life. In every church there are certain forms of worship, certain methods of procedure; in one the ritual of the Common-Prayer Book is observed, and the minister is anxious that all should observe this ritual faithfully, and it is not to be wondered at if he should entertain a favourable opinion of the piety of those who carefully conform to all the requirements of the Prayer-Book, and to be annoyed with those who are not so particular in observing the appointed forms of worship. By insisting very strongly on these observances he is in danger of conveying to his hearers the impression that the major part of religion is in the conduct of the worshipper in the church. One person may come with the recollection of several ebullitions of temper, or expressions of unkindness or failures of strict justice in his dealings with others, in the days immediately preceding, and may go most punctiliously through all the prescribed rites and responses. Another who by the grace of God has been enabled to get some important victories over temptation, and commend the Gospel he professes by a faithful deportment, may neg-

lect some of the minutiae of the church drill (if we may so describe it without offence) and the minister will be tempted to launch his censures against this latter rather than against the former. Some who never meet with their parishioners on a religious footing except in the church, will pronounce the former a model Christian, and hold him up as a pattern worthy of all imitation. There are many who have an abiding consciousness that sin in some form does have dominion over them and who seek to make up for the failures of their out-of-church conduct by a faultless observance of the entire ritual of their church. Then there are churches that are professedly ritualistic, in which the evil we are deprecating is converted into a law. Forms of worship, the sanctifying of the church building above all other edifices, and the sanctifying of certain portions of the church-building above others, with one most holy place, the recognition of the priest as the spokesman of God in obeying whom you obey God, the making of a good confession, the attendance at all the eucharistic services, the careful observance of the prescribed hours of devotion, all these naturally bulk up immensely in the view of the minister and it will be a surprising matter if the obligations arising out of our relations to our fellow men are not very much lost sight of.

Then there are other churches, Congregational, Presbyterian or Methodist, where less is made of formal observances, but where one still needs to guard against the habit of unduly estimating the importance of the service of God rendered in the sanctuary, as compared with the service of God rendered in out-of-church hours. Religion is thought to connect itself specially with the three or four hours of the church-gatherings, and feebly with the 164 hours remaining. We think it a great mistake to make light of the duty of asembling ourselves together to hear the Gospel preached, and worship God with our brethren; this obligation and this unspeakable privilege may not be laid aside. But when we come together it is to get instructions regarding the sanctification of our entire life, that there may be no part dark, no part not consecrated to Christ. Those who are exceedingly earnest and zealous may fall into the snare of limiting their attention to what they can get Christians to do in the church-assembly. The chief tests of the Christian life are to be found not in the church-assembly, but in the family, in social life, in the daily business of life. The works pointed out in Matt. xxv. 35-44, are works that need to be done in out-of-church hours. At the end of the Sermon on the Mount Christ says that in the last day many who are accustomed to address him as "Lord, Lord," and even to prophesy in his name, will be turned away, while those only who have kept the sayings of that sermon will be recognized as his.

The minister will do to remember that the ecclesiastical constitutes but a little portion of the worshipper's life, and a portion where the severest temptations are not ordinarily found. The tendency is to do what not only the minister but the congregation generally consider the right thing to do, but during the remaining hours of the day and days of the week, the man finds himself in relation with all sorts of people and confronted by obligations very different from those that meet him in the church-assembly. The question of how much piety the man has must be determined in these secular hours, (so to call them) rather than in the hours when the church comes together. Here is where it is hardest to confess Christ, and where temptation to neglect his commands are most powerful, let it be carefully noted that the instructions of Christ make very great account of the manifestations of the Christian life in this out-of-church portion. The religion prevailing in his day made the greatest account of what was visible and formulated in the religious life; making the religious life to consist mainly in the congregational and ecclesiastical portion. The temple was the holy place; but there were gradations of holiness from the temple to the altar, from the altar to the silver and gold adorning it, and so on. Men understood by holiness the careful observance of the rules and regulations laid down by the elders for the guidance of the religiously disposed. Even with regard to the home-life the things of great importance were the washing of hands before dinner, and the washing of the cup and the platter. To these people our Lord said your great concern should relate to what is in the dishes; where did you get the money, and how, with which you purchased this food? Do you owe money to any body? Are there poor neighbours that have more need of this food than you have? Is the food such as to tempt unduly the appetite? In all his instructions our Lord has regard to a type of piety which will manifest itself and find appropriate expression as much in the shop and on the street as in the synagogue and temple. He tells us of one man who went down to his house justified after six words of prayer, uttered standing, near the door; and the brevity of the Lord's prayer is a protest against the Pharisaic idea that piety was especially shown in long prayers.

The writer of the epistle to the Hebrews says at the close of it, "By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." The inspired writer fully recognizes the importance of the public services of the church, but warns them against supposing that this constitutes the whole of religion. There is a sacrificial virtue in good works, works done under the constraining influence of God's love. They would be praising God most effectually when succouring the poor and needy. "Let your light so shine before men that they may see your good works and glorify God."

The minister of Christ will find it profitable occasionally to go through one of the epistles in which the different relations of the Christian and the obligations connected there with, are dwelt upon, so as to guard against getting the attention of the people concentrated upon some particular aspects of divine truth. We glory in an open Bible; but we need to take care that we do not dwarf our open Bible by an eclectic system, dwelling exclusively upon certain teachings of it which seem to be all-important. "I have kept back nothing that is profitable for you," says Paul to the Ephesians. "All scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works."

WERE SILAS AND LUKE ONE?

THERE is reason to believe, we think, that Silas and Luke are the same person. We have examples in the New Testament of Christian workers who were known by two names. Saul of Tarsus, when, some years after his conversion, he found himself among the Gentiles at a distance from Judea, took the Roman name of Paul. Luke or Lucas is the abbreviation of Lucanus; Silas is the abbreviation of Sylvanus. Lucanus would seem to be derived from lucus a grove or wood; thus Lucanus and Sylvanus mean the same thing, namely, a woodsman or forester. Silas is frequently mentioned in the Acts of the Apostles; Luke never once; only in certain places (beginning xvi. 10) we have the first personal plural pronoun used. From the use of this it has been inferred that Luke joined the apostle Paul and his companions Timothy and Silas, at Troas. This assumption involves a number of difficulties. How came Luke at Troas? It is certain that Paul could not have summoned him to meet him at that out of the way place, for Paul himself had not the slightest idea of going there, until the Spirit had hedged him off from going into the province called Asia, (Ephesus) and Bythinia. Paul's proposal had been to go to Ephesus; but he held all his plans in deference to the guidance of the Spirit and so soon found himself at a place which he had not thought of visiting. If, in the providence of God, Luke had been met with in the bazaar of Troas, and there been accepted as co-missionary, it seems strange that the incident should have not been mentioned. On the supposition that Luke joined the party and went with them to Europe, why is it that only Paul and Silas and Timothy are mentioned in the itinerary that follows? Paul and Silas were taken up, accused, beaten and put in prison at Philippi. Timothy is not troubled, for the reason that at that time he was simply the minister of the others, taking no prominent part in the preaching. Paul and Silas, when released from prison, went to Thessalonica and gathered converts, and when persecution arose they went away by night to Berea. After a while Paul had to quit that place but Silas and Timothy remained there. Where was Luke? Timothy joined Paul at Athens, as, appears from I Thessalonians iii. i; being very anxious to hear about the work in Thessalonica, Paul sent Timothy back and after a while was again joined by Timothy, 6. With Timothy Silas also was sent to Thessalonica as appears from Acts xviii. 1, 5. At Corinth Paul was joined by Silas and Timotheus. When Silas and Timotheus were not with him, Paul describes himself as left *alone*, I Thess. iii. 1. The two epistles to the Thessalonians were written by Paul and Silvanus and Timotheus, and in neither of the Epistles is there any mention of Luke. But the question may be asked why does the writer of the Acts sometimes use the first person plural in speaking of the missionary party, and sometimes the third? Because it was a matter of indifference which he used. John in his Gospel when he has any occasion to speak of himself does it in the third person. When the writer of the Acts uses the first person plural we know that he was present in the events spoken of; but when he uses the third person we cannot infer that he was *not* present. If on any occasion Silas and Luke

were mentioned together, as Silas and Timotheus, Paul and Silas so often are, our hypothesis would fall to the ground at once. But there is no such instance. If we suppose that the writer of the Acts was with the apostolic party only when the first person plural is used, then it follows that he simply accompanied them from Troas to Philippi and was not again in their company till seven years after when Paul was leaving Philippi on his last journey to Jerusalem. Acts xvi. 17 & xx. 5. When the writer of the Acts had occasion to speak of events in which he was a principal actor he speaks of himself by his name, the name Silas. Read Acts xvi. 16-19. Luke is considered to have been of Gentile extraction. In Col. iv. 14 he is distinguished from those of the circumcision, 11. Silas is first mentioned in Acts in the 15th ch. 22, when instructions were being issued to the churches among the Gentiles about the Mosaic precepts. Judas and Silas were the persons selected for this important mission. They are simply described as leading men among the brethren. It would be desirable, other things being equal, that the persons selected should be of Gentile extraction, or at least that one of them should be. The writer of the Acts does not speak of Silas in any such terms of commendation as he uses in speaking of some others, Barnabas for instance xi. 24; if he had done so, this would have told against our identification of Silas with Luke. Silas having seen the work at Antioch took a great interest in the foreign mission cause and when Paul spoke to him about joining him in his Mission to the West, he felt it his privilege to hear a divine call, heartily gave himself to the work, and, as we suppose, continued with Paul during all the subsequent years of his life, dropping after a while the Greek form of his name and retaining the Latin.

REMINISCENCES. CXXIV.

DIARY: New York, 1846.

July 6th. How erroneous, how fatal and how general the opinion, that a kind and benevolent spirit may exist without doing much. How many go through their life with delusive self-complacency believing that they have love because they wish no evil, and have no objection to the happiness of any body; but never make an effort to discover and relieve the misery in the world. That is benevolence alone which awakens self-denial for the sake of others [Every day and every hour we are choosing between ourselves and others; and the choice is constantly made in favour of ourselves.] The benevolence of the world is the impartation of a portion of its superfluities. Benevolence has nothing to do with what we can well spare. True love begins where self-sacrifice begins. Can it be said that it has begun in me? This transfer of the name of benevolence, has one of the worst effects upon the soul, filling it with that arch-enemy of God, self-complacency.

7th. Yesterday, at a missionary meeting in the Tabernacle, heard minute accounts of the glorious operations of God among the Armenians and Nestorians. In the evening, the minister being absent, communicated the information thus heard. My soul has been much drawn out in gratitude to God for what he is doing in the earth, and in prayer for the increased prosperity of Zion. Every day seems to tell now on the condition of the world; all things seem fluctuating and shifting; things that have been Satan-bound for thousands of years, seem loosed from their moorings. All wear a look of expectation and of omen.

Some profitable impressions were made upon me yesterday. Courage of the highest kind is an essential fruit of faith. Faith imparts the strength of its object: and if its object be the omnipotent One, it deprives the whole antagonistic host of strength. Next; I must pray more. More lengthily; more minutely; more believingly. I have not understood the comparative value of the time spent at the throne of grace. It is the only true fountain of influence; and I must take my stand there if I want to bless the world. Lastly, I have had some most salutary convictions of sin. There is a mass of corruption within me, developed, cherished, and hid under the shield of self-complacency. I have been greatly reproved by the discoveries made. I have been unconsciously mixing up confidence in my own good estate with confidence in the Saviour. I wonder and ought to wonder more, at the sufferance of God. The great feature of my whole life has been an unwillingness to be ashamed and confounded for my own ways, ever since the Blessed Lord has been pacified towards me; and knowing the proclivity of my heart to self-extenuation, I have yet never been suffciently on my guard against it. I have talked very freely about my need of humility, without feeling my need of it. The general silent unconscious sentiment of my heart is, that I am more in the favour of Christ than others. That I am somebody; something. I want to show the world what good terms I am on with the Saviour. I want to take the sublimest, costliest, sacredest thing in God's universe, and procure with it the admiration of my fellow-Christians. Is any sin more to be abhorred? Yet how little sensibility I show at the recognition of it. Without humility I can never be useful; nor do I desire to be useful without it. It would ill become a God of purity to reward self-complacency in this way. I must be dead, as Christ was dead, to the opinions of men. I must not take my motives part of them from the throne of God and part from the pit of corruption. There is a great deal of room yet to be made in my heart, for God. There is a large unconquered region. It is useless to think of foreign conquests first. I am immeasurably far from perfection, and am glad to see it. I rejoice to learn that I may have so much more of the life of God in the soul. And now let me realize the full power of prayer this week, for myself and for others.

It is remarkable that for a number of months past, the day of monthly concert (of prayer for the world) has been to me a day of peculiar quickening. The Holy Ghost comes to me with surprising sovereignty, and bestows some unlooked-for blessing. It was the case yesterday. I sometimes observe that the most important operations of the Spirit, are but little observed at the moment; and only after the lapse of a little time is their importance seen. I came home from that meeting yesterday afternoon, with an appetite for prayer such as I have not had for a long time, My seasons at the throne of grace have been too exclusively seasons of delightful communion with the Saviour. I felt last night that I must come there to agonize.

9th. I return after an absence of 24 hours with the feelings recorded on the 7th, strengthened by observation of myself. I need that faith which casts out fear of man; more prayer; and I have a deeper persuasion of my deficiency and sinfulness. Is lively faith compatible with impassioned and reiterated prayer? Can there be a perfect reliance on the promises where there is excitement and agony in prayer? This question was solved for me just now by recollecting the case of Elijah. He told Ahab most confidently to eat and drink, for there was abundance of rain coming immediately. He then goes up to pray for the predicted rain. He prays until he thinks it must now be given; sends his servant; and receives the answer, no rain. Six times is he disappointed. True faith only increases fervor and developes strength. True faith wrestles. God blesses it most when He wrestles with it. I have been struck too with the prayerfulness of the Saviour. When the twelve were to go forth, He spent a whole night in prayer. Would it not have well become each of them to spend—not one but—many nights in that manner? Does it not become me to be unceasingly at the throne till I enter upon this work? My great, great want is, compassion for souls. It were better to forego all enjoyment, all religious enjoyment, if there were anything in this to make me less earnest for souls. This must be the great desire of my life. I must find my chief happiness in it. However, rightly to love them, will be rightly to love my Saviour. I cannot draw nearer to them, without drawing nearer to Him.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

DEAR SIR,--With reference to "B's." letter in the last "Guardian," I would in like manner solicit your giving this a corner in your next issue.

In questions which are so pointed and personal it is fair Mr. Editor that B. should give his name to such communications, as he expectt Mr. Pereira to answer him. Should Mr. P. fees satisfied that B. is a Christian, (converted-maul and has the witness of the Spirit, further tha) he is doing a work in God's vineyard, ready to obey God rather than man, then Mr. P. may answer him.

I in company with Christian friends of other denominations attend the English prayer meetings held every Wednesday at 8 P. M. at Mr. P's residence, and I must candidly confess I have found him of an humble disposition and a true type of a Christian: the meetings are left open to all present, and all are at liberty to speak a word for Christ, so that one another may be built up in their most Holy faith. Christians in these times are very apt to see the mote that is in their brother's eye, but cannot see the beam in their own eye. St. Matt: vii. 3 & 5 St. Luke vi. 41 & 42.

I would advise B. to peruse the verses that follow the 42 of St. Luke, chapter vi, to the end of it, and he will see that Christians are known by their good works, and if the seed sown by Mr. P. be good, and of God, it will flourish in spite of all oppositions and stand like the house built on a rock. St. Luke vi. 47 & 48.

If B. is a member of the "Church of England," "Baptist," "Methodist," "Presbyterian," or any other denomination, I would use God's message to him, which is also applicable to myself, "to walk in brotherly love" Romans xii & 10. 1st Thess: iv & 9 Heb. xiii & 1.

When Christians see that a brother has commenced to do a work, and that work is carried on in a spirit of love to those who are daily perishing, for the want of those blessed trusth being made known to them.—I say, that they should be the first to assist Mr. P. instead of hindering the work which God has placed before him.

When the heathen of this and other lands see that one spirit is shewn in this work before us, and that we are fulfilling the word, in "sowing the seed," I believe it will be there and then only that they will cast their idols of silver and gold to the moles and the bats, Isaiah ii & 20 and worship God in spirit and in truth John iv & 24. We must as Christians go onward with the work entrusted to us, and allow God alone to avenge His cause. Our ways are not His, neither His thoughts ours. Isaiah lv. 8 & 9.

I cannot but realise that the ix chapter of St. Matthew's gospel, the 37 & 38 verses, is being fulfilled in all Christian Churches; God is clearly showing His people the utmost importance of those verses, viz: "The harvest truly is plenteous and the labourers few; pray him to send labourers in His harvest."

I write this in pure brotherly love for the sake of Him who has brought me out of darkness into His marvelous light, and if our mis-

sion is to be labourers in God's vineyard, we are commanded to "love one another," and to build on that sure foundation, which will stand till He who is the founder will appear—and reward us according to our labours in this world and will also specially bless us.

Yours in Christ,
R. YATES.

Girgaum, 1st June 1881.

NOTICES.

BAPTIST CHURCH. The Rev. Hormazdji Pestonji will (D.V.) preach in the Chapel, Bellasis Road, Byculla, to-morrow (Sunday) in the morning at half past seven and in the evening at six o'clock.

APPOINTMENTS for to-morrow: Grant Road, 8-30 a. m. D. O. Fox; 6 p. m. G. Bowen.——Dean Lane, 11 a. m. D. O. Fox; 6 p. m. O. Shreeves.——Mazagon 11 a. m. W. J. Gladwin; 6 p. m. D. O. Fox.

Y. M. C. A. Members of the special subcommittee will please meet in the vestry of St. Andrew's Kirk at 5-30 p. m. on Monday afternoon.

Received from R. P., Mhow, Rs. 100 for the payment of the fine inflicted on Rev. Mr. Peters, Bangalore.

Epitome of News.

SATURDAY, MAY 28.

—*Bombay Gazette*; Lahore, 27: A serious accident occurred yesterday morning at nine o'clock on the Scinde, Punjab, and Delhi Railway, five miles east of Umritsur. The axle of a third class carriage broke, and the carriage was dragged some seven hundred yards, till it reached a small culvert, when it fell over, dragging the other carriages after it. Four natives were killed—one woman, two men, and one child, and nineteen injured, of whom three will not recover.

—Press Commissioner: Letters from Kandahar state that Sayeed Azim Shah, a partizan of Ayoub, having arrived in the neighbourhood of Girishk, Gool Mahomed attacked him with some Kabuli Khasadars and some sowars of the Alizai and Barakzai Chief. After a skirmish lasting a considerable time, Azim Shah retreated with slight losses. His party is understood to have been composed of a force of horse and foot, some 700 altogether, collected about Farrah and in Zamindawar. They are supposed to be still near Girishk.

—Wali, an old Bheel woman about 70 years of age, and her sister Chitri, residents of Deshgaon, Nassick District, were believed by the villagers to be witches possessed of a hidden charm by which they were supposed to have worked the sorcery to which the deaths of several persons in the village were attributed. The two women were beaten and tortured by the villagers to make them give up this charm, and one of them died from the treatment recieved. A constable and a patel concerned in it have been sentenced to 10 years' transportation, and another man to seven years'.

—The successor of the late Maharaja of Nepal, Surendro Bickaram, is an infant grandson. The child is the son of a daughter of Jang Bahadur, into whose family the Nepal throne is thus directly brought.

MONDAY, MAY 30.

—*Bombay Gazette*; Constantinople, 2: The title of this letter is intended to prepare your readers for the startling intelligence that the Sultan's "Chief Astrologer" has been promoted to the highest class of the order of the Medjidie. The Chief Eunuch and Admiral Hobart Pasha, who are in the same class, are said to look with disfavour on this promotion. General Baker Pasha and Mr. Foster, the Director of the Imperial Ottoman, who are only in the second class, would also feel aggrieved, if it were not that the Sultan's tailor has as yet advanced no farther than they have. In fact, they have attained to precisely the same honour as that which was conferred by Sultan Abdul Aziz on his coachman and on his favourite game-cock, and I should like to know what more Englishmen could expect.

—The *Jam-e-Jamshed* says that the Parsees, though they cry loud against the custom prohibiting widow marriages among the Hindoos, are virtually averse to such marriages themselves. The *Jam-e* is positive on the point that Parsee widowers, labouring under the weight of from two to three score years, are not ashamed to lead young brides to the hymeneal altar in preference to widows of a proportionate age. Unfortunately they can easily form such unequal matches on account of the preponderance of the female sex in their community and of the readiness of many greedy parents to marry their daughters to those whose only recommendation is money. The *Jam-e* thinks that reform, like charity, should begin at home.

—The king of the Hawaian Islands has arrived in Calcutta.

TUESDAY, MAY 31.

—We acknowledge recipt of *the Indian Railway Traveller's Guide* for June, published at the *Bombay Gazette* office. Price 8 annas.

—*Bombay Gazette*: The Native Marriage Act now provides a form of marriage as good in law as any of the old religious ceremonies for persons who "do not profess the Christian, Jewish, Hindoo, Mahomedan, Parsee, Buddhist, Sikh, or Jaina religion." Under this law, which corresponds, of course, to our marriage before the the Registrar; marriage between different castes is legalised, and a minimum age —of 18 for the man and 14 for the woman—is fixed. In addition the written consent of the parent or guardian is required when either party is 21. The remarriage of widows is also legalised. The results of this movement are that after the passing of the Act fifty-eight marriages took place under it in the eight and a half years ending August 1879. As many had taken place, in defiance of the legal difficulties, in the ten years before the passing of the Act.

—Subject to certain conditions and necessary tests, the wives of telegraph masters may be appointed, as signallers, says the Bengal Superintendent.

—Further reports have been received confirming the account of the fight at Girishk. Sayed Azim Shah is still in the neighbourhood of Girishk with a force now estimated at one thousand foot and five hundred horse. All is quiet in Kandahar.

—The following is the account given by Professor Monier Williams, of a visit to the meeting place of the Prarthana Samaj in Bombay: —"At Bombay the Manual used by the Prarthana Samaj contained selections from the Veda, Upanishads, Christian Bible, Kuran, and Zand-Avasta. Hymns were sung with much fervour in a thoroughly Hindu fashion to an accompaniment played on the Vina or Indian lute, and prayers were said consisting chiefly of invocations of the Supreme Being, with praise and adoration of His attributes, but without confession of guilt, while the congregation remained seated, though their hands were joined in reverence. After the prayer a sermon was preached by Professor Bhandarkar, of the Elphinstone College, who took for his text a passage from the Kathopanishad (vi. 15), thus translateable:—'Man cannot obtain immortality till all the knots in his heart caused by ignorance and unbelief are untied (yada sarve prabhidyante hridayasya granthayah). He then illustrated his text by quotations from other books. For example—a passage from Tukaram —the most popular Marathi poet:—'There is no happiness other than peace. Therefore preserve peace, and you will cross over to yonder shore.' What chiefly struck me was the apparent absence of sympathy or *rapport* between the official performers of the services and the general congregation. The hymns were energetically sung by the appointed singers, the prayers earnestly repeated, and the address solemnly delivered by the minister, but the congregation neither stood nor knelt, and seemed to take no really cordial part in the proceedings. It is true that a sitting posture at prayer is customary, and by no means intended to imply irreverence; yet I came away persuaded that the Prarthana-Brahma-Samaj of Bombay, in spite of honest strivings after a pure soul-stirring Theism, is still chilled and numbed by the lingering influence of the old Vedantic Pantheism, which it is unable wholly to shake off."

WEDNESDAY, JUNE 1.

—*Overland Mail*, May 13: A remarkable example of the vicissitudes of fortune is at the present time to be witnessed at Charleston, South Carolina.

Mr. Ransier, who served as Lieut.-Governor of that State, and subsequently represented it in Congress, is now working in Charleston as a labourer in the streets. He bears wonderfully, it is stated, under the vicissitudes of fortune; but an incident which occurred on the 9th ult. "vividly reminded the statesman of the wonderful changes Fate sometimes works in temporal affairs." While working with a gang of other labourers in Bay Street, where some road operations were being carried on, a garbage cart "backed on to where ex-Lieutenant-Governor Ransier was at work, and dumped a load of rubbish in the street." Among the contents of the cart was a copy of the *Congressional Record*, containing the report of a speech which he had made on the Civil Rights Bill while a member of Congress. Mr. Ransier, when his attention was kindly called to the circumstance by his fellow-labourers, showed no sign of emotion, but plied the pick with his accustomed diligence.

M. Vigouroux, a French surgeon, has obtained the mitigation of pain by administering a recurrent series of sound-waves, by means of a tuning-fork and a sounding-board, to the affected part. M. Bondet has devised an improved arrangement. A tuning-fork is kept in constant vibration by means of an electro-magnet, and the undulations are communicated to the skin by means of a rod. Neuralgia is said to be removed in a few minutes, and anæsthetic effects are induced by a longer action.

—*Bombay Gazette*: The well-weighed and well-chosen words in which Mr. Gladstone placed on record his appreciation of the public services of Lord Beaconsfield, and of the "rare and splendid gifts" of head and heart displayed through a long career by his great rival, must have scattered into empty air the foolish babble about the motives to which Mr. Gladstone's previous reticence had been due.

—The disorders in South Russia contiuue. In the town of Berezoffka the shops and dwellings of the Jews have been sacked, and some houses were burned down. A telegram from Kieff states that the whole Jewish quarter of the town, known under the name of Podol has been burned down. The damage is estimated at 30 millions of roubles. Crowds of refugee Jews are crossing the Austrian frontier.

—*Times of India*: Several more deaths have occurred from the late Umritsur railway accident,

At Mooltan a European, named Peake, under reduction on the Sind, Punjab and Delhi Railway, has committed suicide in a most determined manner. It it believed that, having little prospect of work, he sent his family to Lahore, dismissed his servants, lay down on a bed with a rifle between his legs, and blew his brains out.

—Yesterday evening Mrs Adam, widow of the late Governor of Madras, Mr. F. Adam, and the Misses Adam embarked on board the mail

steamer Lombardy for Brindisi, *en route* for England.

—On the morning of the 31st May we received a letter posted at New York on the 3d May, having been less than 28 days in transit. The Rohilla which brought the above experienced a terrific cyclone on the 29th May in lat. 16 long 63.

—*War Cry*: We are glad to hear that instead of the publican's interest being able to suppress the processions at Basingstoke last Sunday, they were stronger than ever, and arrangements are being made for a combination of the Churches with us on the approaching Sabbath. It is ridiculous to suppose that any combination formed against the armies of the Lord is going to prosper.

We are glad to see up and down the land that our Officers and many privates also are more and more adopting the Uniform. It is surprising that in so short a space of time this feature of our movement should have assumed such proportions. It will soon be as remarkable to see an Officer of the Salvation Army in a civilian dress as it was eighteen months ago to see one in Uniform. In a few more weeks we shall be ready for an Order insisting upon its being worn universally. Make haste, comrades, and get into your natural dress before the command goes forth.

—*Lucknow Witness*: The pleasant albeit very laborious task of compiling a revised edition of the *Indian Missionary Directory* has brought me into fresh contact with the very latest statistics of our Indian Missions, and a brief setting of these interesting statistics will doubtless be acceptable to the readers of the *Witness*.

		Increase.
Foreign Missionaries, ordained and unordained, in 1871,...	689	67
Native ordained agents, ...	389	164
do. Christians, ...	340,623	116,365
Communicants, ...	102,441	49,628

This gives the following rate of increase: foreign Missionaries 10 per cent: Native Missionaries, 73 per cent: Native Christians, 52 per cent: communicants. 94 per cent.

Thursday, June 2.

—*Times of India*: It is a feature of the Bombay Government that it exercises suzerainty over a far greater number of Native States than all the other Governments of India put together. There are between four and five hundred Native States in India, and of these three hunderd and sixtysix are under the Government of the Presidency. The whole of these three hundred and sixty-six, however, only embrace 66,410 square miles of territory, with a population of 1,784,482, so that the significance of the fact we have mentioned lies in there being such a multiplicity of small States.

—Bandora claims the preeminence in Christian idolatry, in W. India, as appears from a letter in to-day's *Times of India* which says: "Yesterday was a happy day for Bandora, pre-eminently the Catholic village in the Bombay Vicariate. It may be there are other places more favoured by nature, that possess advantages far superior to any that Bandora has to show. Bandora, however, turns her own to good account. Few places in India that I know of can boast of two such festivals as this unassuming village celebrates every year. For a long time it has been known for its shrine of the Blessed Virgin, whither thousands of almost every creed and race throng to do homage to the Mother of God on the day of her nativity. Since 1874 its name has spread far and wide as the parish where annually a grand Corpus Christi procession takes place. The latter was celebrated last Sunday according to a privilege granted to this country by the ecclesiastical authorities in anticipation of the feast of Corpus Christi itself when usually the rainy season has commenced. For several days before the festival itself many busy hands were engaged in preparing garlands, banners, inscriptions and transparencies for the decoration of the places and roads, which our hidden God was to visit in triumphant procession. Early in the morning on Sunday a solemn High Mass was sung in St. Peter's Church, and a sermon in Marathi on the love of Jesus Christ in instituting the Eucharist preached by the Rev. Father A. DeMonte. The church with its surroundings was adorned with neatness, and delicate taste, the high altar especially being tastefully decorated. At 4½ p. m. the Right Rev. Dr. Leo Meurin, who had already arrived in the morning, ascended the pulpit and preached a sermon in connection with the words taken from the book of Deuteronomy:—"Neither is there any other nation so great, that hath gods so nigh them as our God is present to all our petitions." Immediately after the sermon, his lordship, accompanied by a numerous body of clergy, proceeded to the altar to expose the Blessed Sacrament, to intone the *Pange lingua*, and to carry it to the first altar erected in the midst of the village. About 5½ p.m. the procession slowly moved out of the church. It was a glorious sight, such as the most magnificent Oriental court might justly have envied."

The 'God so nigh' is the wafer of the eucharist.

—*Times of India*; Lahore, 1: Last night the foundations of the new reservoir here sunk, cracking the structure throughout. There were seven feet of water in the tanks, most of which escaped down the mains, but to get rid of the surplus the pipes were broken and the water ran down the surface of the street into the neighbouring houses, many of which are cracked and rendered so dangerous that they have been declared unsafe. The sinking of the foundation of the reservoir was chiefly at the south corner.

—The *Sumatra*, with English Mails left Aden for Bombay, Wednesday, 8 a. m.

—An old man is reported dead by a fall from Nowrojee Hill. Should not this dangerous cliff be fenced?

—*C. and M. Gazette* on the Umritsar Railway accident: An instance of the all-powerful love of *pice*, so often found in the native, occurred in connection with this accident. One of the men who was killed had in his possession a bag containing some two hundred rupees, and when the smash occurred the bag burst. Under the broken carriage and alongside the corpse of the man with the money, lay another native, who screamed violently to be extricated. As soon as this was done, however, he got upon his feet and ran across country as hard as his legs could carry him. He was pursued and brought back, and it was then discovered that while he lay screaming under the *debris* of the carriage, he had been rifling the corpse of the rupees upon it.

—The *Englishman* says that Mr. Johnson preached outside the W. gate of Wellington Square on Wednesday evening of last week.

—*The Bombay Gazette* warns its Bombay readers to see that their beef is thoroughly cooked. Large quantities of meat of the cheaper descriptions have been seized by the Municipal officers, and found to be full of the small bladder worm, which, as is well known, may be transmitted and develope disease.

Friday, June 3.

—*Times of India*: "Not many years ago there was an intrigue afoot to establish an American protectorate over the Sandwich Islands, which, however, was very wisely discountenanced by the Washington Executive of the day. Curiously enough, England and France have been quite as guilty in the same respect, for on one occasion an English officer went so far as to take possession of the islands and establish a commission to govern them, while another time French officers abrogated the laws, dictated treaties, and by force of arms established Roman Catholicism in the country. To our credit, however, it has to be said that the act of the English officer was disallowed by his superior as soon as known. These three Great Powers, therefore, by jointly guaranteeing the independence of the Hawaiian kingdom put away a temptation from themselves and remove a possible *casus belli* between them.

—Same; London, June 2: The Right Hon. M. E. Grant-Duff, M.P., Under-Secretary of State for the Colonies, has been offered the Governorship of Madras, but he is hesitating.

—The Bishop of Madras preached a funeral sermon on the death of Mr. Adam at St. Stephen's Church, Ootacamund, on Sunday. His lordship in the course of his discourse said that when at the bedside of the dying Governor he read several soothing Bible truths to the sufferer, such as "Christ came into the world to save sinners," the latter replied, "Yes, that is the only way to be saved"—and repeated the first two lines of the hymn—

"Just as I am without one plea,
But that Thy blood was shed for me."

—Deaths last week 492. By Cholera, 34.

—Colonel T. Thatcher, lately commanding the 11th Bombay Native Infantry at Poona, has been permitted to retire from the service under the provisions of G. G. O. No. 13 of the 10th January, 1881.

—We are favoured with a copy of the G. I. P. R. Co.'s Monthly Guide, with time and Fare Tables, for June.

—*Bombay Gazette*; Allahabad, 2. A new reservoir of the water-works at Lahore collapsed to-day. Water was being pumped into it preparatory to opening the water-supply, and when about half full one corner gave way, the water saturating the loose base through the cracks. The surrounding houses are all undermined, and compensation will be heavy.

—*Indian Mirror*: A disturbance took place in Wellington Square, and our energetic Chairman, after blundering on from stage to stage, found out that the true remedy for repressing disturbances was to license preaching. Heaven save us from quacks! Let us suppose that a man riding a horse on the Strand finds the animal get suddenly fidgetty and untractable. The horse, after throwing its rider, bolts and upsets in the way a vehicle or two, besides kicking and overthrowing several individuals. On the matter being reported, Mr. Harrison immediately orders that all riders should get licenses before they ventured to ride on the Strand again. The logic in the case is the same. Common sense tells us that the better remedy would lie in proper precautions being taken to prevent such accidents rather than in licensing riders. Is not the same argument applicable to preaching? Mr. Harrison thinks that the licensing of preachers will put down disturbances. The argument halts at a certain stage. For surely he does not mean to say that the chief originators of disturbances are the missionaries. If not, should he not have with greater propriety licensed the hearers, and not merely the speakers? The Municipal Commissioners ought to issue licenses to all those who wish to hear the preachers.

—The population of Glasgow within themunicipal boundaries is 511,589; suburbs, 193,520—total of Glasgow and suburbs, 705,109. Liverpool stands as follows:—Within the municipality, 549,649; suburbs, 132,285—total of Liverpool and suburbs, 681,934. Glasgow is thus ahead of Liverpool by 23,175.

Selections.

MEDITATIONS ON THE EPISTLES OF JOHN.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." I John iii. 9.

'His seed remaineth in him.' That which is born of the flesh is flesh; that which is born of the Spirit is spirit. We are made partakers of the divine nature. If any man have not the spirit of Christ, he is none of his. Being born again, not of corruptible seed, but of incorruptble, by the word of God which liveth and abid-

eth forever. It is the presence of the Spirit of God that makes the word of God to be living and incorruptible, and the source of an invincible life to the soul. The Spirit of truth remains in the regenerate man, therefore he cannot sin. Remains in him in what sense? not merely as an instructor, a reprover; but potentially; in his will. For when we say of a moral agent, 'he cannot sin,' the meaning is, he *will not* sin. He is set against sinning. It is impossible to conceive of a moral agent trying to sin and not being able: the very wish is sin. There is no wish to sin in the new man. The Son of God has been manifested that he may destroy the works of the devil in us. His work in us is immaculately pure. If we find anything in us that is not so, we may know it to be a portion of the unremoved works of the devil. Christ is not a minister of sin; he is not the author of that imperfect composite nature that is too much seen in Christians; he is the author of holiness and of naught beside, and utterly disavows all responsibility with regard to the works of darkness, the fruit of the flesh, the deeds of the old man.

If we are born of him, his seed remaineth in us; and it is altogether vain for any one to be buoying himself up with recollections of the grace he once experienced. It is by the presence of a sin-resisting spirit within him now, that he is enabled to find the evidence of his regeneracy. The seed is living, incorruptible; after a season of efficiency it does not lie inoperative; having found a fitting soil it advances unceasingly to maturity and largest fruitfulness.

Sin shall not have dominion over you, says Paul; you shall have dominion over it, says John. The adversary shall come to you as he did to Christ, assaulting you in one way and in another and another; and how greatly will he be amazed when he finds that that very unconquerable Spirit that met him in Christ, meets him now in the believer. As Christ was tempted in all points like as we are, so he is able to succour them that are tempted; and he succours them not with half his power but with all his power. Yes; the adversary has been thousands of times confounded in the presence of the believer, and sent empty away, just as happened to him in the presence of the believer's Master. He offered mines of wealth to entice the disciple from the Master's path; in vain. He offered a crown; in vain. He came as a roaring lion, to frighten him back; in vain. He led him to the stake; in vain. See the 11th Chapter of Hebrews, and many chapters in our more modern records; but the unwritten chapters are more numerous.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother." 10.

Those that are not the children of God are the children of the devil. Thus says the word of God. He that doeth not righteousness, he that loveth not his brother, is a child of the devil. It is necessary for the honor of God that the truth so broadly enunciated here should be recognized by us and insisted upon. As we have already said, God refuses to admit that there is any connection between the sin of man and himself. He repudiates it altogether. He is in no wise the author of man's depravity. An enemy hath done this. Every good and every perfect gift is from above, from the Father of lights; nothing of a different character is from him. Let those who dislike the word 'godly' and shrink from being called 'the children of God,' consider in what category they are placing themselves.

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous." 11, 12.

All obedience is summed up in the one word 'love'; and all disobedience may be described as simply want of love. To say that the believer cannot sin, is to say that he can but love. The law of love was violated when Eve listened to the serpent and when Adam listened to Eve; again when Cain brought an uncommanded offering, and looked with dissatisfaction upon his brother's better sacrifice. It is worthy of notice that the first murder on record was a religious murder. Cain was the author of a new religion; he had undertaken to improve upon God's religion; and he was filled with uncontrollable wrath because Abel was determined to maintain in its integrity the religion that God had given. The blow aimed at Abel was a blow aimed at the true religion; Cain wished to be permitted to worship God according to his own fancy; but this he could do with no satisfaction while Abel persevered in practising the rites of a spiritual worship. Cain sought by changing the character of the worship, to change the character of God; that is, to substitute a false for the true God. There was the beginning of all those false forms of religion that have since spread such a pall of darkness over the nations. Some of them claim for themselves a high antiquity; and justly. No antiquity can authenticate a religion. There seems to be a reminiscence of antediluvian errors, in more modern systems. Tubal-Cain is supposed to be Vulcan, and Jubal to be Apollo. Our archœologists and orientalists can hardly ascend higher than the family of our common progenitor; there they will find sin and its bold brood of false religion and immorality. Bombay Guardian, Apl. 20, 1861.

VOLUNTEERS FOR CHINA.

BY REV. DAVID HILL.

WHAT is it that we require at this juncture of our work? We need a corps of men who are prepared and willing to give themselves up to the various departments of evangelistic labour—to become all things to all men, if by any means they may save some; men willing to live amongst the people in native houses and native inns and native boats; who will look up those who have been already gathered in to the Church, but are now scattered abroad in distant places throughout the province, and patiently, steadily, kindly, lovingly lead them on in Christian knowledge and Christian grace, and, as God prospers them, form Christian Churches in these outlying counties. This is one of the greatest necessities of the present day. It will be a life of trial and of testing, a life of conflict and of struggle, a life with but few outward enjoyments, with rare intervals of refreshment, and with much severe friction. But it will be a life like that of the Son of man, who had not where to lap His head when He came to seek and to save that which was lost.

The next great requirement of this mission is that of Christian men who will devote themselves to works of Christian charity amongst the Chinese. The people are, as a nation, extremely poor. In times of distress, as when the Yangtsze flood in summer is unusually high, I have seen 150,000 refugees congregated together on the plain outside the city of Hanyang, and dependent upon public charity for relief. At another time, when the winter has been unusually severe, I have traversed the streets of Hankow, when every third person we met was a beggar. Now, when we go to such a people to preach the Gospel—a Gospel which tells us on the one hand to love the Lord our God with all our heart and mind and soul and strength, and tells us (and they can read it), on the other, that we are to love our neighbour as ourselves, and when they see us well housed, well clothed, well fed, they naturally expect that we shall do something to relieve them in their distress. And this we must do if we would truly represent the Christ of God and follow in His sacred footsteps. His life was not wholly occupied in preaching the Gospel, nor was it entirely taken up with ministering to the sick, but whilst scattering spiritual blessings all around Him He dispensed with equal prodigality both temporal aid and bodily healing; and so, if the Christ we preach is not to be a maimed and partial representation of Him who is the fairest among ten thousand and the altogether lovely, we must, besides having a corps of men engaged in the ministry of the Word, have also another corps as earnestly employed in the ministry of work.

On Confucian summits we see benevolent institutions and charitable organizations all hoary with age and almost worn out, but these will never flow to the mountain of the Lord's house so long as, ourselves in affluence and comfort, we only offer to the poor of China a Gospel of spiritual blessings, and show no concern for their physical well-being. But if, on the other hand, in the spirit of our Lord, by word and deed, and that not only *en masse*, but by a personal and individualizing charity we preach Him to the people, healing their sick, and giving His Gospel to the poor, and if in this work we see joined hand in hand the ministers of religion and the members of the Church, the day will not be far distant when we shall tell of hundreds and thousands turning unto the Lord. And these works of faith and labours of love are essential to the very life and vigour of the Church, both at home and abroad. The wealth, which for years has been poured in upon us, will either disqualify us entirely for self-sacrificing and self-denying and cross-bearing service, or it will enable us to take a higher stand than we have ever yet done for the recovery of lost souls to God. Even the native Churches in China are setting us an example in regard to this. There are men amongst them who have given up their own business, and devoted themselves wholly to Christian work without receiving anything from us in the shape of remuneration or pay. And not only so, but in England too the Spirit of God is moving on the hearts of His people. It is but a few years ago that we were gladdened and cheered by the arrival in Hankow of a good Methodist brother from one of the mid and counties, who had come out at his own charges to engage in Christian work in China; and he laboured with us four happy years, taking charge of the Hanyang Mission. Though now in England, he hopes ere long to return to the work he loves.

I feel persuaded that if the praying men in our Church would but take this matter up and, touched with compassion for those multitudes who are as sheep having no shepherd, would pray the Lord of the harvest to send forth more labourers into His harvest, we should have, both amongst laymen and ministers, many others who would give themselves in like manner to the Lord. The case, then, is now before you. The necessities of this mission, as God has revealed them to me, I have made known to you:—a corps of men for inland service, and a band of benevolent volunteers—men who have laid all upon the altar, and are waiting for the fire. There before you lies the field, white already to harvest. Here in our home churches are the men—men of means, ability, and promise. How, then, are the men here to be sent to the field there? Is it by the offer of money? By no means. Nay, it is the other way. They are to give, not we. It is for them to offer something to be permitted to go on such a service as this, and not for us to tempt them by money baits to take it up. What, then, is the missing link? Not money, but prayer. "Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest." Yes the work is His: He must call; He must send. And blessed, thrice blessed, is that man, be he rich or be he poor, who is summoned to such service for his Lord. Blessed too is that father and that family—albeit it cost them burning tears—whose sons are laid upon this altar of the cross, for their tears shall be turned into joy, and their joy no man taketh from them. That such a spirit may be outpoured upon all may God in His

mercy grant. Men, money, and means will the flow into the treasury of the Lord when His Spirit is shed abroad in our hearts.

Indulge us, Lord, in this request,
Thou canst not then deny the rest.

—(*Word and Work.*)

COVETOUSNESS.

BY MRS BOOTH.

Perhaps on no point have I been more astonished at professing Christians than on this. Satan, somehow or other, gets people's eyes fixed on a certain amount of worldly prosperity, and makes them believe that it is indispensable to their happiness. Then he gets them gradually to lower the standar of right that they may adopt certain practices in order to achieve it. I have actually heard professedly Christian men say, "Well, you know it is the custom. Looked at from your standpoint, or a strictly Christian standpoint, it is not exactly the thing, but it is commonly done. Everybody does it, and I could not compete with others in the same business if I did not do it." Oh! how astonished I have been. I have stopped them in the middle, and asked. But who wants you to compete with others? does God? Is that the great end of your life to compete with the man over the way, and to get rich? It seems to me as if the very A B C, the very fundamentals of Christianity, are misunderstood. God keeps His people here in order to exhibit them to the world, and to win others to Himself, not to compete with somebody else and to get rich!

"Oh!" the people say, "I must live." Indeed! where is that theology? It is not in His Book. Jesus Christ never told you that you must live. He told you you must die rather than betray Him. There is no necessity for you to live, but there is every necessity for you to keep God's command[illegible] YOUR SOUL. Let people s[illegible], that they must live, and [illegible]h their notions of life, and the[illegible] in to get enough money, even though they get it by means which are "not exactly the thing."

There are thousands of people to-day professing the name of Christ, who are daily making gain by means which their consciences condemn. They love the rewards of unrighteousness, and then talk about being justified by faith, and saved independently of their works. They speak, as Jude says, "swelling words, having men's persons in admiration, because of advantage." They grind the faces of their labourers in order that they make extortionate profits. They rob the widow and the fatherless, by taking advantage of their unprotected and defenceless position.

They overreach their customers by palming on them imperfect and adulterated goods, and then wipe their mouths and appear in the temple on Sunday, and say, "No man seeth it."

Many of these covetous people make Jesus Christ and his religion a stalking horse on which they trot out their businesses and schemes for getting on in the world, thus making Him the minister of sin in the grossest sense. If they could not make RELIGION PAY, they would leave it to the fanatics and fools who think and teach that a man must follow Christ to the dungeon and to the stake, as well as when the sun shines and the crowds shout Hosanna!

Now, what is such religion worth, think you? Where will it be on the Great Day, when every man is to be judged according to his WORKS, and rewarded according as his work shall be?" Where will it be, when the light of the great White Throne makes manifest the intents and motives of every heart? and when the Judge shall "Render to every man according to his DEEDS, to them who *by patient continuance in* WELL DOING, seek for glory, honour, and immortality, eternal life: but unto them that do not OBEY THE TRUTH, tribulation and anguish upon every soul of man that DOETH EVIL, of the Jew first, and also of the Gentile." Hear this, all ye Antinomian dreamers who suppose that gain is godliness! You curl your lip at the poor idolater, who bows his knee to blocks of wood and stone, but know that the worst, basest, and most devilsh idolater is he who worships gold! I tell you, whosoever you be, that if you are bartering your conscience and selling the interests of righteousness for gain, be it little or much, God will tumble you into Hell, though you should deceive the elect and scale the heights of Heaven in your impudent claims and assertions. "For without are dogs, and sorcerers, and murderers, and *idolaters*—covetous people—and whosoever loveth and maketh a lie," Amen. Just and righteous art Thou, Oh King of saints.

Not only do covetous people ruin their own souls, but ths souls of their children. Oh, if thousands of parents, who have spent their lives in getting gain, could rise out of their graves and see how their sons are using it—see the dissipation and devilry into which it is plunging them—how they would curse their own folly. Truly, "he that soweth to the flesh shall of the flesh reap corruption."

Oh, friends, if any of you are tempted to covetousness, cry mightily unto God to be delivered, and set to work to resist this spirit, by getting rid of *every shilling* which the Holy Ghost testifies that you ought not to possess! If you have got more money than you can use to the glory of God, for your soul's sake, get rid of it, or it will "eat your souls as doth a canker." How dare you hoard it up while millions are perishing for lack of the Bread of Life?

Millions are dying at your very doors who never heard the Gospel, and who never will hear it unless you send them preachers and privide them places. Oh, my friends, how will you answer to the Master for withholding the means for carrying on His work in the world? What is money? What are houses, or lands, or position, or names? Even now the Judge is at the door, and we shall all soon be standing before the great White Throne; we shall soon be hearing the verdict which will settle our everlasting destiny. What will it all be then? "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—(*War Cry*).

TELEGRAPHIC NEWS.

Rome, May 26th: A new Italian Ministry has been formed under the presidency of Signor Depretis.

London, 27th: The negotiations for a new Treaty of Commerce between England and France have commenced.—Later particulars respecting the capsizing of the excursion steamer in Canada state that the loss of life is greater than was at first supposed, 240 bodies having been already recovered.—There are dissensions in the Irish Land League, the treasurer of which has strongly denounced several of its influential members.—Mr. Goschen has left Constantinople for London.

Paris, 28th: In a speech delivered at Cahors by M Gambetta, he eulogised M. Grévy (the President of the French Republic), and said that order and peace were a necessity for France.

St. Petersburg, 28th: A deputation consisting of Obas-Murad, a former leader of the Tekke-Turcomans and several others, has arrived here.

London, 29th: The enforcing of writs in the West of Ireland is meeting with great resistance. A very serious riot took place yesterday at Mitchelstown, county Cork, where 12,000 peasants assembled and stubbornly opposed the enforcement of evictions, but eventually the rioters were dispersed by the police and a strong force of the military.

30th: The *Times* of to-day publishes a telegram from Calcutta, stating that not withstanding the protest of the Indian Government, peremptory orders have been received from home, directing the evacuation of the Pishin Valley as early as possible.—In the House of Commons to-night, the Marquis of Hartington, replying to a question, denied the statement made in the *Times* telegram from Calcutta that the Home Government had ordered the Government of India to hasten the evacuation of the Pishin Valley. His Lordship said that on the contrary discretion had been extended to the Indian Government in the matter.—Mr. Kettle, the organizer of the Land League, has been arrested.—Greece has accepted the Convention which has been signed by the Porte.

31st: The Fortune Bay Fishery dispute, which for some time past, has been the subject of correspondence between the British and United States Governments and which arose from attacks made upon some American fishermen by those of Newfoundland, when the former were fishing at the time prohibited by the Newfoundland authorities, but which authority has been questioned by the United States Government, has been settled by England paying £15,000 damages.—News has been received that a French journalist has been murdered at Beja in Tunis.

Algiers, 31st: The murderer of the French journalist at Beja has been tried by the French military authorities, sentenced to death, and shot.

London, June 1st: The Irish Land Bill is making very slow progress in Committee, and the discussion on the first clause still coutinues. The amendments to the Bill already number fifteen hundred, and the number is daily increasing.—Latest advices from Ireland state that the Land Leaguers are excited, and that rumours are current that the Government intend suppressing the League.

2nd: In a speech made by Sir Stafford Northcote, yesterday at Manchester he denounced the policy of the Government in Ireland as feeble and vacillating, and predicted that the Irish Land Bill would be productive of disastrous results.—The majority of the London press are urging the Government to suppress the Irish Land League.—It is rumoured that an attack has been made by Fenians on her Majesty's gunboat Goshawk off Arranmore.

PASSANGERS SAILED.

Per P and O Str *Lombardy*, 31:

For Southampton.—Hon Mr Justice R Spankie and Miss Spankie, Mrs Blascheck, Colonel Melley, Mrs Boerresen, and Rev L O Skrefsrud, Mr J H Hume Henderson, and infant, Mrs Hill and 2 children, Mr J Doherty and 2 daughters, Captain W L Mausel, Mr M Siegfried, Captain Harmon, and Mr Allen.

For Brindisi.—Mr H J and Mrs Meyers and Lieut H Fortescue, Col Sir B C Russell, C B K C S I, M A, Dr J Dallas Edge, Mrs Adam, 2 Misses Adam, Mr Anderson, Mr F Adam, Mr E J Stanley, Dr R N Khory, Major Crosthwaite. Mr F Acerbani, Mr T Norcross, Major F C Keyser, Captain J M W Von Beverhoudt, Mr Henty, Madame Saint Croix, Sir Kenneth Cumming, and Mirza Hassan Ali Khan.

For Venice.—Mr A A Borrodaile, and Mr McIvor.

For Aden.—Conductor Cody, and Mrs M Hodgson.

For Alexandria.—Captain Wyllie,

Per Str *Sumatra*, June 1:

For Genoa.—Mr R Lupi, Mrs Lupi, Mr A Agard, Mr T W Miles, Mr R Garibaldi, Mrs Garibaldi, three children and one native servant, Miss E Bigex, Mr E Bigex, Mr C H Trunnell, Rèv Fr Benedict, Mrs Blascheck, and Mr Emelie Guicciardi.

For Marseilles.—Mr B Sala, and Mr D Sala.

For Suez.—Mr Emile Ismalem.

PASSENGERS ARRIVED.

Per P and O Str *Rohilla*, 31:

From Southampton.—Mrs Lawson and 4 children, Lieut A Seton, Miss Viner, Mr Eales, Mr Palmer, Mr Newman, Mr James, Mr Tarrant, Mr Jenkin, Mr Smith, Mr Atkinson, Mr O'Shea, Mr Heald, Mr Prideaux, Mr and Mrs Tyers, Miss Clough, Mrs Oliver, and Lieut Chapman.

From Brindisi.—Mr Wigram, Mr Wedderburn, Mr Farrell, and Mr W Sevi.

From Venice.—Mrjor Elton, Mr Munro, and Mr Oerted.

From Suez.—Mr Alfred Bayley, and Mr John Brown.

From Aden.—Mr and Mrs Colley.

Domestic Occurrences.

BIRTHS.

YOUNG—30th May at Bangalore the wife of G E Young of a Son.

SQUIRES—May 31st, the wife of the Rev H C Squires, of a daughter.

DEATHS.

HENMAN—May 24th, at Bombay, Percy James Henman, son of James Henman, of West End, Stagsden, near Bedford, aged 23 years and seven months.

LEBRETON—June 2nd, at Mount Aboo, from wounds received from a tiger, M V LeBreton, Esq., C I E., Deputy Postmaster General, Rajputana, aged 32 years.

MELLICAN—June 2nd, Jail Road. Oomerkurry Edith Blanche, the infant daughter of Mr and Mrs H E A Mellican, aged 1 year and 20 days.

"BOMBAY GUARDIAN."

Subscriptions received from 28th May to 4th June 1881.

H. D. Stifney, 28th June 1881, Ans. 8; Rev. T. S. Burnell, 30th June 1881, Rs. 3-13; Dr. James Murdoch, 8th June 1882, Rs. 7-10; Messrs George Street & Co., England for Advertisements, (£1. 8s. 10d.), 31st December 1880, Rs. 17-8-4.

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TESTIMONIALS.

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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

GOUT.—Kindly send me seven more boxes of Henry's "Thilum." I got one from you some time ago. I am subject to Gout. The disease came on at intervals of four to six months. It used to catch a small space of the size of a four anna piece near the ankle-joint. The pain which used to be stabbing remained for three days, being the severest on the second day. Even after the pain subsided I could not walk freely for nearly a week. I felt the pain lately, a few days after I got the "Thilum" from you. I applied it and believe me that it *subsided the pain almost immediately.* I felt the pain three times, on one and the same day but the application of the invaluable "Thilum" had the same good effect. *It worked like magic.* Formerly no medicine could cure the pain or even diminish it. I now feel that I should never be without a box of "Thilum" in my pocket. You are at liberty to make any use of this letter.

TASGAON, SATARA DISTRICT, M. KUVARJI.
27*th March* 1881. *Sub-Judge.*

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PUNROOTY MISSION, H. H. GROOM.
15*th October*, 1881.

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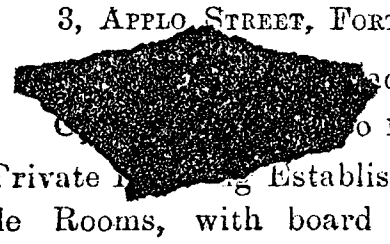

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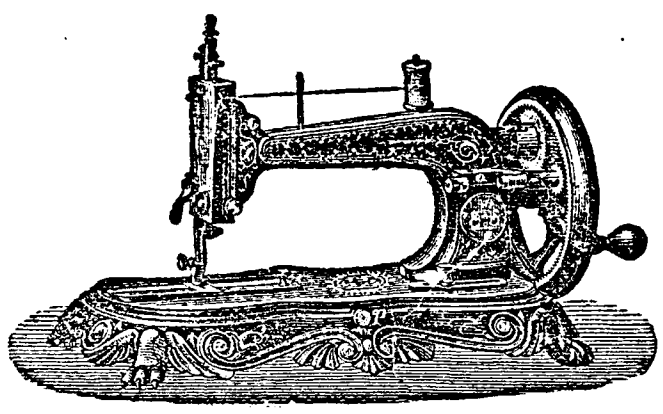

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